

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 40.

Saturday, January 12, 1822.

Vol. 1.

No. XVIII. TO THE SOCIETY OF FRIENDS.

On Internal Light.

"To the law and to the Testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

You will agree with me that a more important question than that at present in discussion cannot be presented to the serious mind. Let us then seek the truth with honesty and candor. Let us understand each other, and keep to the point in controversy. "To those who have the Scriptures," says Amicus, "God hath given both an external and an internal light to guide them in religion." Granted. Now as both these lights cannot be the primary guide, the question is which of these has God appointed as the Primary and Superior guide. To which should we first resort for divine information? To which should we first direct the inquiring minds of others? The Scriptures are our first resort, the light within is yours. In my last, six arguments were adduced to prove that God refers us to the Scriptures or external revelation as a paramount and infallible Rule. And I challenged A. to quote one passage where God has referred common Christians to internal light as an infallible rule. Without answering one of my objections, he brings the following arguments, of his own.

Arg. 1. "William Law, one of your preachers was of our opinion." A. 1. Except a general leaning towards mysticism, there is nothing in that long quotation repugnant to our doctrine. 2. But had he decided clearly in your favour, the Bible nowhere tells me that Wm. Law is a divinely-appointed standard. 3. His leaning towards mysticism was his ruin,—leading him, in his latter years, to deny the Atonement, the Punitive Justice of God, and to represent the history of the Fall as an Allegory! (v. Southey's Life of Wesley, vol. 1. p. 314 note.) In his early life, while he revered the Scriptures more, he wrote some very useful works, but forsaking a plain and divinely appointed Guide, he lost his way and became bewildered in the labyrinth of mysticism! And hence I infer the danger of your doctrine. For if it be seducing enough to lead such men astray—of such strength of mind and knowledge of the Scriptures—what may we not fear when it is instilled into the minds of uninstructed, inexperienced youth!—William Law therefore is an argument against you.

Arg. 2. "The Scriptures are the dictates of the Spirit, and can we suppose a mere transcript of his will surer evidence than a direct communication from the Spirit himself?" A. 1. Granted, the Scriptures are the "dictates of the Spirit" and a "transcript of his will." Hence it follows (unless we suppose the unchangeable God to change his mind,) that no future or other dictates, however made, can be a surer guide or more infallible rule. 2. Granting also that the Spirit does confirm and enforce the Scriptures by a manifestation of himself to the regenerate soul, thus giving to that soul infinitely clearer and more impressive views of truth than a mere rational conviction can ever give to an unregenerate man; still it does not follow that internal light in general, or the Holy Spirit in particular, is the divinely appointed rule of faith. For, first, I deny that the Spirit generally, if ever, makes this manifestation to the soul except by and through the Scriptures read, heard, or in some way understood. And, secondly, could you prove that this manifestation is made to some who have not previously had external revelation, it will not follow that this manifestation or light is given to all mankind, or if given to all mankind, it would not follow that the scriptures direct us to internal light as our guide. And this last is the point which you must prove, or sacrifice your doctrine. If you cannot prove from Scripture that God commands us to follow internal light as a "nearer and more certain guide of conscience than the Scriptures" you must give up your argument. It is in vain, therefore, to talk of the "clearness of the spiritual manifestation,"—does God command us to follow it as our primary rule?

Arg. 3. "You hold that extraordinary inspiration

has ceased, and that immediate revelations are no longer to be expected." A. I do. And until you will work some Miracle, or give me some such extraordinary evidence of your Divine Mission and Inspiration as the Apostles gave of theirs, you must pardon me if I decline considering your Sermons, Books, and Essays a part of inspired Scripture!

Arg. 3. "You make the Holy Spirit the mere interpreter of the words which Moses, Matthew, Mark, Luke, John, and Jude wrote." A. This is not the first insinuation against the plenary inspiration of the Scriptures. The Bible, for sooth, is the mere word of Peter, James, John and Jude! No wonder you have so often denied their "infallibility," talked of their "slowness to perceive," their "maturing in judgment," their "mistakes" and "errors!" If these, or any other men are the authors of the Bible, it is a poor rule of faith indeed! But however you may regard Scripture we "receive it not as the word of men, but as it is in truth, the word of God." 1 Thess. ii. 13. Now whether it be unworthy of a God who always works by means to enlighten a soul through his own word, I leave the reader to decide.

Having thus answered his leading arguments, I will now produce some further considerations to show that Scripture and not internal light is the Rule and Test of truth.

7. All scripture is inspired and therefore infallible; but all internal light is not inspired, and therefore not infallible. Therefore Scripture is the safer guide. "All Scripture is given by inspiration of God." II. Tim. iii. 16. Now is it any where said "All internal light is inspired?" If so, I have never seen it. Reason and Conscience are but imperfect guides in religion, and these guides all men are liable to mistake for the Spirit of God. He who follows the Scriptures is sure to follow the Divine spirit; but he who follows internal light may be following his own deceitful heart, or the temptations and delusions of the spirit of darkness.

8. Christ refers to the Scriptures as a rule. John v. 39. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Now does he ever say the same of internal light? Has he ever said, "Attend to the light within, and it shall testify of me?" I should like to see the passage. To apply to ourselves, or to men in general, the promises made to the Apostles of an extraordinary inspiration, is to put ourselves on a par with those distinguished men who were to lay the foundation upon which all future ages were to build. Eph. ii. 20. "Ye do err, not knowing the Scriptures," said our Lord to those who denied the Resurrection. Mat. xxii. 29. Likewise the question about the sabbath, (Mat. xii. 3.) he decided by an appeal to Scripture and not to internal light.

9. The Apostle takes it for granted, that external, must precede internal light. Rom. x. 14, 17. "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God." This text while it proves the propriety and necessity of Bible and Missionary Societies, and the utility of more Preaching than you generally have in your assemblies;—and while it proves that the Holy Spirit is not given as a teacher to all mankind, proves that without external there can be no internal light. In other words, that there is no true internal light but what comes to us thro the Scriptures. "Faith cometh by hearing." Whatever light therefore you may have, if it be not derived from, or received thro the Scriptures, it is not true light, but darkness.

10. As a farther proof that we have no right to expect the Spirit, except thro the Scriptures, we have all the conversions of the New Testament. Had it not been for the Preaching of Christ, the Apostles would have remained unconverted, ignorant fishermen. Had it not been for the preaching of Peter and others at Pentecost, the Spirit would never have "pricked the hearts" of the Jews. But for the preaching of Philip, the Samaritans would not have been converted. Acts viii. 5. The prophecy of Isaiah and the preaching of Philip, gave internal light to the Eunuch, viii. 35. But for his residence among the Jews, the Roman Centurion

would have never known a Saviour. While Paul preached, "Lydia's heart was opened," Acts xvi. 14. The Bereans "searched the Scriptures daily and therefore many of them believed." xvii. 12. The Corinthians would never have received "a manifestation of the Spirit (or extraordinary gifts) to profit withal," had they not had the outward gospel. And so of the Romans, Philippians and Thalatians,—of the last of whom he says "Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. iii. 3. How inconsistent then for you to recommend inquirers after salvation to follow their internal light, when there is in man naturally no such light!—When we have no right to expect internal saving light, except by and thro the Scriptures? We value the influences of the Spirit as highly as yourselves, but we seek those influences thro the Scriptures as the divinely appointed means. You seek them without consulting the Scriptures, and expect a blessing without using the appointed means!

11. The Scriptures are a rule for Preachers 1 Pet. iv. 11. "If any man speak, let him speak as the oracles of God." A rule for hearers 2 John 10. "If there come any unto you and bring not this doctrine (of Christ) receive him not into your house, neither bid him God speed." Also, Gal i. 9. "If any man preach any other Gospel unto you than that ye have received, let him be accursed." How shall we know whether a preacher brings the "doctrine" of John, or the "gospel" of Paul, but by a reference to their writings as a standard? The Bible, therefore, and not internal light is the Rule of truth for both Preachers and Hearers.

12. The high terms in which the Bible is spoken of, proves it a sufficient and perfect rule. Ps. 119: 105. 130. "Thy word is a Lamp unto my feet, and a Light unto my paths." "The entrance of thy words giveth light; it giveth understanding to the simple" Ps. xix. 7. "The Law of the Lord is perfect, converting the soul." 2 Tim. iii. 16. "The Holy Scriptures are able to make us wise unto salvation." Now if the Scriptures are a "Light,"—a "perfect Law,"—able to "convert" the soul—"make us wise unto salvation," and render us "perfect, thoroughly furnished unto all good works," (2 Tim. iii. 17.) what can we want more?

13. Lastly; our doctrine honors, your doctrine dishonors both the Scriptures and the Spirit. There never yet arose a sect professing your leading doctrine, but always undervalued or perverted the Scriptures. The Anabaptists of Germany were the first (since the Reformation) who adopted the principle that the spirit speaking within is the primary rule. Accordingly they overruled or abused Scripture whenever it opposed their inclinations. Munzer, one of their leaders, married eleven wives, killed a number of his companions, and under pretence of setting up a spiritual kingdom, issued orders to "kill all the Priests and Magistrates in the world." Bockholdt declared himself "King of Sion." David George believed himself the "true Son of God." Did this honor scripture or the Spirit? In the next century, internal light led Swedenborg, by his "celestial" sense of Scripture, to refine away the literal and proper sense,—to deny the Atonement, the Resurrection of the material body, and to believe that he held daily conversation with the Apostles, Angels and with the Lord himself! I will not pain you by a recital of the extravagances of Naylor and others of George Fox's early followers. You cannot deny but in following their supposed internal guide they were guilty of the most impious and blasphemous conduct.—The Shakers are a branch of your Society. They still retain your dress, plain language, opposition to oaths, "internal light," and only or chiefly condemn you for having something like a Creed. In their book published a few years ago called "Testimony to Christ's Second Appearing," they state, lest the reader should consider it their creed, that "these are the present sentiments of our leading members," reserving room for any future "gift" or contradictory communication. They have entirely new modelled the Scriptures, altering any part of it according to later revelations. I have only to add that your Society are led by the same erroneous preference of internal light and immediate revelations, to undervalue proportionably the scriptures of truth. You take from them every honorable epithet,

such as "the Gospel," "Revelation," "Word of God," "Law and Testimony," and apply these to internal light. You say little of the "outward" and much of the "inward coming" of our Lord Jesus Christ:—little of his *Atonement*, and much of his *internal righteousness*:—you exclude the sacred volume from your places of worship—quote it as you would any other authentic history—oppose its circulation by Bible and Missionary Societies; and treat the scriptures as a sort of half-inspired allegory. In short you reject it as a guide, you refine all its doctrines in the crucible of mysticism, and reduce the beautiful system of Christ and his Apostles to something little differing from the creed of Socrates or Cicero.

If your doctrine be not a dangerous error, there never was an error held; if our doctrine be not worth contending for, Christianity is of little consequence.

PAUL.

For the Christian Repository.

Conciliation offered to PAUL and AMICUS, by the Word of God explained by his Words.

THE words of JESUS CHRIST are so plain and so clear, although supernatural, that a true faith only, rather than any explanation, is necessary to profit by their saving efficacy; but this clearness and plainness are yet more striking, when he speaks concerning the two principal sacraments of the new law: "ye must be born again"—"except a man be born of Water and the Spirit he cannot enter into the kingdom of God," then it suffices to look at the very expressions of Jesus Christ, to see evidently that *Water* is required in the Baptism which he ordered, saying, "Go ye teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost; he who believeth and is baptized shall be saved, but he who believeth not shall be condemned." And it suffices to read the Acts of the Apostles to be perfectly convinced that they used *Water* in administering the Baptism of Christ; but it is no less certain by their Epistles, that they attributed the virtue of our regeneration causing us to be born again, only to the efficacy of the Words of Jesus Christ and to his Spirit which testifies unto us that since God cannot be worthily glorified except in his Son, with his Son, and by his Son,—then our human nature must re-enter into Christ from whom man had departed by pride,—and since none can enter into the Holy One of the Father, as long as he is stained by sin, then we must be born again, by dying into the death of our Saviour, dead for all, in order to receive a new life in him, that we might with him and by him honour the Father as he desires to be glorified; then our dying into the death of Jesus Christ and our being raised by his Spirit into his life, substantially constitute the baptism by which we become living members of his body which is his church, and thereby are partakers of the fulness which dwells in him, and co-heirs of his kingdom.—"Know ye not that so many of us, as were baptized into Jesus Christ, were baptized into his death, that like Christ raised up from the dead, by the glory of the Father, even so we also should walk in the newness of life," &c. Rom. vi. 3. &c. Gal. iii. 27. &c. Col. ii. 12. &c. Eph. iv. 23. &c. Heb. xii. 1. &c. and 1 Peter ii. 1. &c.

Then it avails nothing to be plunged into water, if we be not plunged into Christ with such an efficacy, that we die into his death and live in his life,—consequently our regeneration absolutely requires the co-operation of our true faith in the efficacy of the Divine Words, which only can renew our human nature, giving to us new eyes to see, new ears to hear, new mind to understand and new heart to taste the things of God, in order that being restored in Christ, we might with him and by him honor the Father as he desires to be glorified.—I said, *true faith*, because any faith which does not operate our conformity to the words of Jesus Christ, is not a true faith; but in order to be fully conformable to the words of Jesus Christ, we must receive his words as he gave them, "My words are spirit and life," said he, but he gave them under the letter, as the words of his Father had before been delivered by his prophets, then the letter is not to be omitted, lest under the pretence of Spirit, we substitute our own spirit for his Divine Spirit, though we ought to believe that the Spirit only can vivify our souls—for said the Apostle, the letter, without the Spirit, killeth, but the Spirit, under the letter, vivifieth, in securing our faith against the danger of mistaking the Spirit of Christ for any other Spirit; then although we may conclude, with certainty, that all the elements, forms, rites, and ceremonies used in the different churches can never supply our dying in Christ in Spirit and truth, in order to live in Christ in Spirit and truth, which constitute the true Christian and the living members of "his body which is his church." We shall with no less assurance conclude with Jesus Christ, that "except a man be born of Water and the Spirit, he cannot enter into the kingdom of God." Alas how many then, with a mere name congratulate themselves as being Christians.

Likewise, the words of Jesus Christ concerning the

institution of the Eucharist are no less plain and clear than those concerning Baptism: "I am the bread of life—I am the living bread which came down from Heaven; if any man eat of this bread, he shall live forever, and the bread which I will give is my flesh, which I will give for the life of the world—Verily, verily I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."—And when the hour of the institution of the Eucharist was come, he sat down and the twelve with him, and he said unto them: "With desire I have desired to eat this passover with you before I suffer—and he took bread and gave thanks and brake it and gave unto them, saying, this is my body which is given for you, this do in remembrance of me; likewise also the cup after supper, saying, this cup is the New Testament in my blood which shall be shed for you." Now let us hear the Apostle concerning this divine institution, 1 Cor. xi. 23. "For I have received of the Lord, that which I delivered unto you," &c. and the Apostle concludes; "Wherefore, whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and the blood of the Lord. In order that we should not confound the Lord's Supper or the Eucharist with a kind of repast called *Love Feast* which was used in the primitive church, but was afterwards abolished, because it had occasioned the abuses and excesses with which the Corinthians were reproached by the Apostle in the same chapter.

Whosoever truly believes in the words of Jesus Christ will then acknowledge with me:—

1. That Bread and Wine are required in the Sacrament of Eucharist:
2. That in partaking of the Lord's Supper, our soul is nourished with his body:
3. That except we eat his flesh and drink his blood, we have no life in us:

And we shall admire together how his eternal wisdom in this last institution, joined the figure of the ancient law,—the Passover—and the image, under the law of nature—the use of Bread and Wine—(especially illustrated in Melchisedec a sensible type of Jesus Christ,) with the reality which eternally was in him in God, in order to show unto us how wonderfully the old Testament prepared mankind for the New Testament, and what perfect harmony reigns in the three divers dispensations of the Divine providence between every part of the work of God with the whole, from the beginning to the end.

But he will in the same time, acknowledge with me that in order to comprehend or to appreciate and taste this unspeakable gift of God, or this mystery of his kingdom, as well as the others, it is absolutely necessary to be renewed by the Spirit of Jesus Christ, for, he expressly manifested in his first desire concerning this sacrament—*desiderio desideravi*—with desire I have desired, &c. that the words he had spoken were spirit and life, in order to warn us, that without being renewed by his spirit, or without being truly baptized into his death and raised into his life, we still remain only natural men; and he declared afterwards by his Apostle, that "the natural man cannot perceive the things of the spirit."

Why then would Paul attribute to the elements significative of the grace and virtue which the Divine Spirit conferreth unto us in the sacraments instituted by Jesus Christ, a more powerful influence, than Jesus Christ and his Apostles after him have attributed to them?

And why should Amicus disdain the outward signs which Jesus Christ designed to choose in order to express the inward grace and virtue conferred on us by his Spirit, in the sacraments which he instituted conformably to all the primitive institutions of his Father in favor of man, whom he endowed with corporeal and spiritual faculties, after his image which is his Christ.

Paul the Apostle teaches us, it pleased the Father that all fulness should corporeally dwell in his Son, to whom in the essential principle he adapted a body, as it is written, *corpus aptasti mihi*—in order that all his intellectual creatures made by his Son, might in him and with him worthily glorify his infinite perfections.

Conformably to his eternal generation, Jesus Christ at the decreed time of his incarnation, took upon him, with the human nature a body formed in the womb of the Virgin Mary his mother,—and during his ministry upon earth, the functions of which were external and internal, he did (according to the eternal wisdom which designed all things which come from the essential principle should go to the essential end, by the essential way; frame the sacraments of the new law, not only with an inward virtue, but also with an outward form, which could signify the inward grace or divine virtue which his spirit only can confer—and thus these external signs of his sacraments may be themselves called spiritual in the same sense as the Apostle called the ancient law spiritual, because its figures and types were expressive of the power and virtue of the Divine Spirit which was to be given only under the law of grace, according to which Jesus Christ chose water, the washing of which for the body, was the most fit sign to express the washing of the souls by the virtue of his Spirit—and like-

wise bread which naturally nourishes and fortifies our body,—and wine which naturally exhilarates the heart of man were chosen as being the most fit signs to express the virtue and the joy of the Divine Spirit in our souls, when we are supernaturally fed with the flesh and the blood of our Saviour, by the efficacy of his infallible words of which he said, *the words I have spoken unto you are Spirit and life*—Which can make us comprehend that in the same manner that by the efficacy of the infallible words, of the Creator, bread has the natural virtue of nourishing and fortifying the natural man—and wine, that of exhilarating his heart—so by the efficacy of the infallible words of the regenerator, his flesh and his blood under the emblem of bread and wine, are the supernatural food with which he nourishes the true believers, fortifying their souls and exhilarating their hearts with the joy of the spirit—according as it is written, "the Word of God is quick and efficacious," &c. Heb. iv. 12. Then, properly speaking, it is not bread which nourishes our body but the Word of God, or the efficacy of his supreme will expressed by his words, (and so it is with all other species of food,) which was evidenced when it pleased God to nourish his people, in the desert, with *manna* which supplied bread and all kind of natural food: but if it be certain that the Word of God operates every thing in the order of nature; who could doubt that it operates every thing in the supernatural order? O! what happy comfort for a man who liveth by faith, to see and feel that he is continually, every where and in every thing, influenced, vivified, nourished and fortified by the Word of God, in the presence of our Heavenly Father, in communion with all his angels and saints and under the ministry of his Son, our "High Priest, who is set on the right hand of the throne of his majesty in the heavens, to be the minister of the sanctuary and of the true tabernacle which the Lord pitched and not man!" And what can appear, even in the eyes of pure reason, more worthy of the eternal wisdom of our God and Saviour, than to have formed the supernatural institutions in the work of our redemption and regeneration, conformable to his primitive natural institutions in the work of creation—in order that the images of nature, under his first dispensation, and the figures of the law, under his second dispensation, might, under his third dispensation, receive their dignifying complement in the reality which eternally was in Christ.

How does then it happen that Paul and Amicus sincerely desirous of eliciting truth and conforming themselves to the institutions of Jesus Christ, have so widely disagreed about the sense of his words? is it not because they believe in their own opinions or opinions of man on the Word of God, rather than in the Word of God? Before any farther explanation, this capital point is to be seriously examined, as touching the origin of all divisions and sects among Christians, and the source of all the errors concerning faith, therefore, if I shall be favoured with a little more room in the CHRISTIAN REPOSITORY, I intend to undertake this important examination, with the assistance of God, and I hope that his Word explained by his Words, will in fine conciliate Paul with Amicus, and Amicus with Paul. Amen.

A.

From the Lond. Mag. for November.

INDIA.—BELLARY.

Extract of a Letter from Mr. Hands, dated Bellary, 1821; addressed to Mr. Reeve whilst he was at Madras.

O my brother, you would be delighted to see what we have daily witnessed for several days past—the large front veranda crowded from ten in the morning until five in the afternoon with natives listening to the word of life. There are, it is said, from 12 to 13,000 Ryots, and others, in Bellary, from Hanpenelly, Coodly, and other districts, waiting upon the collector for the settlement of their rents, &c. and will continue here for a fortnight longer. I suppose few, if any of them, will leave the place without paying us a visit. Had we a place as large as the Tabernacle, I believe it would be filled. O that we may be enabled rightly to improve the opportunity afforded us of communicating to them the word of life! The call for the sacred scriptures and tracts is greater than we can supply. I trust the seed we have now sown will prepare the way for our more successfully itinerating and preaching the gospel in these districts hereafter. We have been obliged to leave the business of translating altogether for the present. Our Tuesday, Friday, Saturday, and Sabbath-Meetings are now crowded, also

many seem to hear with great attention. O! for the influences of the Holy Spirit to attend these labors.

Our christian friends I am sure cannot fail to be highly gratified with this pleasing information. Some time ago we could only get 8 or 10 poor heathens to come and hear us preach on a Sunday afternoon, but now there are upwards of 70. The attendance on week-day evenings is equally pleasing.

SURAT.

Extract of a Letter from Mr. Fyvie, Surat, to Mr. Langton, dated 12th Feb. 1821.

We have an amazingly large field at Surat, and I may say, that it is becoming increasingly interesting. Our time is very much taken up in the translations, and must necessarily continue so for some years, until the scriptures are finished.

We make a point of spending some part of every day (generally the evening) amongst the natives in the city and suburbs, or in the villages around. About a month ago I paid a visit to the village of Sunia, about nine miles to the eastward of Surat. I arrived there about five o'clock, and was conducted to a seat made of mud and cow-dung, such as are generally to be found at the doors of Hindoo houses. Here I sat until about 10 o'clock, reading and distributing tracts, and speaking the word of the Lord to the people. The moon shone delightfully, and I believe the greater part of every description of persons in the village, came out to visit me in the course of the evening, and expressed themselves much pleased with what they saw and heard. I spent the greater part of the next day amongst them, and returned to Surat in the evening, much gratified with my visit, and earnestly praying that God would pour out his Spirit on these poor villagers—this is the blessing needed in India. O that British christians may give the Lord no rest, until he pour out his Spirit, as water on the thirsty, and floods upon the dry ground.

In this manner I visit the villages about Surat, of which the number is very great. I experience much kindness from the people, and can truly say that I find great pleasure in the service; but the mighty power of God is necessary to effect the great work on which all our hearts are set.

REVIVAL OF RELIGION.

From the Woodstock, (Vt.) Monitor.

By a gentleman lately from Connecticut we learn, that a revival commenced about 9 months since in Southbury, and on the last of October, 18 had been added to the church, and about 30 were awakened to a concern for their souls.

In Plymouth, a revival commenced during the past winter, which has given an accession to the church of about 90 members, who still persevere in the ways of holiness.

Within a year, 114 have been added to the church in Bristol, under the care of Rev. Mr. Cone.

As fruits of the rival, which commenced last winter, about 200 have been admitted to the church in Farmington under the care of Rev. Mr. Porter.

Within about nine months, about 90 have become the hopeful subjects of renewing grace in West Hartford, 30 of whom have united with the church under the care of Rev. Dr. Perkins.

In the early part of October, a revival commenced in Litchfield, and on the 12th of Nov. about 30 had become hopeful converts. The work was then progressing.

Within the year, about two hundred have been added to the two Congregational churches in Hartford.

As the first fruit of the revival, which com-

menced last winter, about 70 have been added to the church in East Hartford, of which Rev. Mr. Fairchild is pastor.

About 40 have been admitted to the church in East Windsor, and the work is still progressing.

At West Windsor, 30 had been admitted to the church, and several more were expected to join soon.

In Enfield, a revival commenced in December last; the hopeful converts are reckoned at about 100, most of whom have been admitted to the church.

In Suffield appearances are favourable; Christians are becoming more attentive and engaged in duty; meetings for prayer and conference are becoming more frequent and fully attended; sinners are awakened, and a few have recently been hopefully brought into the liberty of the gospel.

In Long Meadow, Mass. a revival commenced last spring, and between 50 and 60 are thought to give evidence of conversion. Between 30 and 40 have united with the church.

We learn that a revival has recently commenced in Putney, Vt. and that between 15 & 20 are hopeful subjects of renewing grace; and that special influences of the Spirit are experienced in Norwich, North Society, Thetford and Bradford.

By a letter from Castleton, dated 13th inst. we learn that the work continues in that town, and that a revival has recently commenced in Fairhaven, and 50 are thought to be the subjects of renewing grace. Says the writer, "The work of grace continues in some degree, in many of the towns in this vicinity. In one part of Sunbury, it is said to be as powerful as at any previous time. In Benson, whole number of converts, more than 200. One hundred were added to the church at the last communion, and the work still continues."

The following letter was written by David Brown, a Cherokee Indian, to a member of the Theological Seminary at Princeton.

Foreign Miss. School, Con. March 10, 1821.

DEAR BROTHER,—The good letter which you wrote me, of the 2d inst. I received with much satisfaction: but am sorry that it did not animate this insensible heart of mine more; for the contents thereof I think are worthy of love, and I now desire to give you thanks for the regard which you have manifested to me. And what shall I say to you, dear brother, in the presence of the Lord Jesus Christ, who keeps record, in the book of remembrance, of all the works of the children of men! God forbid that I should relate to you things that are unknown to me. We never saw each other to speak of Jesus Christ; yet we pray to him, and we are united, I hope, in his divine presence, and rejoice in him with joy unspeakable and full of glory. We are then not strangers to one another, if we have become the children of the living God, washed in the most precious blood of Jesus Christ. No! dear brother, for we are in Christ Jesus, and daily meet at the throne of sovereign Grace, to adore the Almighty for all his loving kindness towards us, and plead for others of the race of sinful Adam, who are exposed every moment to sink into the deepest hell, and many we have reason to believe are now waiting in torment who are as good as others by nature; those especially who knew their master's will, but obeyed not. Great light was perceived in their land, but still they rebelled against it. I mean those souls who are in this gospel land, and standing as it were at the gates of Heaven, in point of privilege and knowledge; yet they refuse the invitation given them by the ambassadors of Christ.

Oh! I weep to think of the poor heathens, who have not heard of the joyful sound of the Gospel, and have never felt the love of God in their hearts, neither have they heard of the dreadful and awful consequences which shall meet the unrenewed sinners. I am ready sometimes to cry out, "Oh! that my head were waters and mine eyes were fountains of tears, that I might weep day and night for the slain of the daughters of my people." Oh! dear brother, pray for them, which no doubt you do every day, and I entreat you to salute the band of brothers who are preparing to preach the unsearchable riches of Christ to a perishing world and going to fight as soldiers for their king. It fills me with delight, dear brother, that you think of going to the Cherokees, and may the love of precious souls hasten your steps to that dark region of our land. Oh! how many souls are perishing for the want of preachers. Gladly would I preach with a thousand tongues, all my days, did I possess them, and was capable enough. However, I have but one, with that alone, may God go with me and publish and diffuse the news of salvation to the Cherokee and Osage nations, and others.

But I have known by experience, that Satan is also a preacher, and I believe prevails on many not truly devoted to God. The more I grow in divine things, the more Satan tempts me, and often I have thought that if I had nothing to do for my Saviour, I would rather be delivered from this body of sin and death, and be at rest with him.

I have received letters from the Cherokee nation recently, which state, that my parents, two sisters, besides Catharine Brown, my brother John and wife, have become the subjects of divine grace, and others of my countrymen. But I hope this is only a small beginning before a great harvest. I anticipate the day when missionaries shall be sent from the Cherokees to their brethren in the west.

Now dear brother, what shall I tell you to encourage you to preach to the heathens. I have no words perhaps that would be suitable, therefore I commend you to God, and to the word of his grace, that he would breathe upon you his divine Spirit, and make you a faithful messenger of peace wherever his wisdom may lead you to labour.

Pray for me, that I might be built up in the most holy faith, and may the God of peace ever guide us thro' this barren land, and bring us finally to that rest which is prepared for the children of God, is the prayer of your brother.

DAVID BROWN.

S E Intel.

From the London Jewish Expositor.

INTERESTING COMMUNICATION OF DR PINKERTON, RESPECTING THE JEWS IN POLAND.

The intelligence communicated by Dr. Pinkerton to the committee during his late visit to England, was of a very interesting kind.

He pointed out on the map a district, comprehending Russia, and Austria, and Poland, and a part of Turkey, in which he said at least three million of Jews were to be found.

Among these he declared there is an unusual spirit of enquiry upon the subject of christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would exclaim, "Here comes the Bible man and he will give us Hebrew New Testaments."

In confirmation of this statement, he read an extract from a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing it in the heart of this district.

They wrote that at "one place, where there

were 16,000 Jews resident, they found a Bible society in active operation, and who, said they, do you suppose were the most zealous supporters of it? THE JEWS! They further declared, that among an interesting colony of Karaite Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with the greatest respect: And they added, that wherever they came in those parts, their lodgings were actually besieged by Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the committee the necessity of strenuously cultivating, under the divine blessing, this promising field. Circulate, said he, the New Testament as widely as possible, and above all, send out as many well qualified Gentile missionaries as you can. Sow your seed plentifully, and send forth your laborers with earnest prayer for a blessing. Leave the result to God.

We can only add that it is the earnest desire of our committee to follow the advice, and comply with the request of this experienced counsellor; if the christian church will enable them to do so, by the increasing liberality of their contributions and support.

AMERICAN EDUCATION SOCIETY.

Extract from a speech, delivered before the "Auxiliary Education Society of young men of Boston," by one of its members.

"There is still an objection," (said the speaker, after having ably answered several,) "which is perhaps more injurious than any other, and I am sorry to say, has actually prevented subscriptions to our Society. It is that these young men when educated will become Missionaries; that the heathen now have the religion best fitted to their condition; that they are happy as they are, and we ought not to disturb them. Strange as it may appear, this sentiment, apparently the very climax of misanthropy, is yet held by some fair and benevolent minds. It is a full answer to this, to state the fact that these young men are designed for our own country, and will undoubtedly with but few if any exceptions remain here. If any become Missionaries, they are but exceptions to the general result, and ought to make no difference in the exertions of any man.

But to leave the subject with this answer, full and conclusive as it is, would imply a dereliction of the cause of missions; a cause too honorable but that I should claim my little share in its interest; too glorious and too infinitely important but that its friends, however insignificant, should be ready on all occasions to defend it, whether honor or shame, wealth or poverty, life or death be the consequence. Are the heathen happy? Oh then may a kind Providence fill my cup with any thing but happiness. But are they really more happy than if Christianized? Then burn your colleges, and your libraries, pull down your halls of legislation, break up your courts and juries, demolish your almshouses and your hospitals, raze from their foundations your churches, or set up in them a god of wood; cover the land with midnight moral darkness, commence the horrid rites of lust and blood, and let us be happy too! The first missionary of whom we have a particular account was the Lord Jesus Christ. He looked down from heaven and saw this earth, a little island in the ocean of immensity, covered with idolatry. He pitied, and came to save. Neither the long journey nor the dangers of the mission deterred him. "Lo I come," said he, and commenced the mighty undertaking. He preached, he remonstrated, he persuaded and commanded,

he gave his life to procure the blessings of Christianity for the world; he laid the foundation and commenced the mighty work of Christianizing our race: and when he returned to Heaven, left it in charge to his immediate followers to carry it on, saying to them and to succeeding Christians, until the command shall be accomplished, "Go ye into all the world and preach the Gospel to every creature."

Is the religion of Christ no blessing? Would our earth have been more happy had the demon of darkness held an undivided sway? When Christ was born at Bethlehem, an angel said to the shepherds on the plains, "I bring you glad tidings of great joy which shall be to all people," and suddenly a multitude of his heavenly associates sang, "on earth peace." Christ came the messenger of peace and joy. God sent his Son to save the world. Were then the angels deceived? Was God in an error? Did the Saviour labor and suffer, nay, lay down his life in a false expectation of procuring good for us? Was the whole plan of redemption nothing but a mighty mistake, which pervaded all Heaven? Well might the Sun refuse to lend his light to such a scene. Well might the earth groan from its centre and the infernal vaults echo with loud peals of joy. But the fair and unavoidable consequences of this error, I dare not pursue further. Let the heathen who have been converted to Christianity testify; they are best qualified to judge. "I have often thought, (said an intelligent Cherokee woman, in a letter to an Indian agent at Washington,) that I should rather die than be compelled to go to the Arkansas, where I must be deprived of religion, and be compelled to live again entirely with heathens." "It was God Almighty, (said the converted King of Otaheite,) who sent your Missionaries to the remnant of my people." The cause of Missions is a glorious, a mighty cause. All the hosts of heaven are engaged in it, led on by the captain of salvation. I entreat the opposers of missions to take the very wise advice of Gamaliel to the council, at one of the first trials of Missionaries: "Take heed to yourselves what ye intend to do, if this work be of men it will come to nought, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."

CHRISTIAN REPOSITORY.

SATURDAY, January 12, 1822.

WE have the pleasure to announce the formation of another BIBLE SOCIETY in this town being the third.—It is composed of females, auxiliary to the American Bible Society.

We this day deviate from our general course of proceeding, in giving place to "A." The piece has been some time under consideration; and on account of its conciliatory nature, and other special reasons, we have deemed it proper to make this aberration—earnestly hoping that we may not be under the painful necessity of refusing any further communications on this subject until P. and A. have closed their concern.—We take this occasion to crave indulgence from those of our readers who have expressed themselves weary of the unexpected length of the debate between these two champions, P. and A. We believe good will result from it, though neither of them should convince the other of his errors—already to our knowledge, some have been induced to read their Bibles, who formerly were strangers to them.

On Wednesday evening last, the "Domestic Missionary Society of Wilmington," held their monthly meeting—at which Mr. SMALTZ, who had been labouring under their direction was present, with his Report, which was read, approved, and ordered to be published, and a vote of thanks presented him for his faithful labours. The Report will probably appear in our next.

Mr. Smaltz declined making any further engagements at present; in consequence of which the Society authorized a Committee to procure another missionary as soon as practicable.

We hear from New-Castle, (where there are a number of vessels lying ice-bound;) that some christian philanthropists, in accordance with the spirit of the day, have turned their attention to the spiritual wants of their crews;—and have held several religious meetings particularly on their account, to which they have attended cheerfully, with evident marks of profit, both in hearing the word preached and receiving gratuitously the Holy Scriptures, which are able to make them wise unto eternal salvation. We hope some of our friends at New-Castle will enable us to lay a full account of those meetings before the public, in a subsequent number.

POLITICAL EVENTS, &c.

VIENNA, Oct. 25.

Private letter. The journey of Prince Metternich to Hanover excites much interest. It may be relied on that this government continues on good terms with Russia, and that it is endeavouring to maintain peace in the rest of Europe.—This object cannot be obtained unless the Porte consent unreservedly to the just demands of Russia; and much difficulty exists relative to the guarantee required by Alexander in favour of the Greeks. The English Ambassador at Constantinople, had, it is said, proposed some modifications, which Russia would not consent to. Austria and Prussia are of opinion, that the Porte ought to give the guarantee to the extent required by Russia. And it is believed the object of Prince Metternich's embassy to Hanover, was to influence the king of England to make common cause in this respect with Austria.

The late advices from Constantinople confirm the former accounts that Persia had commenced hostile movements against the Sublime Porte. One of the sons of the Shah has marched against the Pachalik of Bagdad, with a force of 60,000 men.

It is said that each of the novels that have been published by the author of Waverley has yielded a nett profit of 25,000 pounds sterling—and this too among a race of beings who pretend to have immortal souls!!

POST OFFICE REGULATION.

"It frequently happens that newspapers are sent by mail addressed to persons, who do not take them out of the office. In every instance of this kind the Post Master should give immediate notice of it to the Editor of the paper; adding the reason if known, why they are not taken, that is, whether the person is dead, has removed to some other place, or merely refuses." Section 12.

ANECDOTES.

In company with a pious Attorney, a few days since, the question was asked him, "How he could conscientiously plead for some of his clients?" The reply was, "Sir, I have not for many years undertaken a cause which I could not pray for—and have never lost a case for which I could pray?" If all lawyers would do thus, the oppression of the innocent would be less frequent. [Communicated. B. R.]

A Minister in the country, who frequently visited a widow lady with one daughter, always heard sad complaints from the mother, that her daughter was fond of public amusement. One day when this was again repeated, the daughter said, "Mother, who took me first to those places?" Conscience did its office, the mother was silent, and no more was said on the subject.

MARRIED.

In Newport, on Thursday evening, 10th Inst. by the Rev. Mr. Woolford, Mr. ROBERT HUSTON, to Miss ANN MERREDDITH; both of Christiana Hundred, New-Castle County.